silence to quiet our hearts in the good pleasure of God. And thus many worldly cares are cut off.

Secondly, when a man at his wits ends knowes not what in the world to doe, being (as it were) plunged into a sea of miseries, faith gi[illegible] direction and staies the minde [illegible] or when all temporall things faile vs euen to the very [illegible]ne and life, faith [illegible] within vs an affiance of the grace and mercy of God, and the hope of life euerlasting. Faith shewes vs hidden things not to bee discerned by sense and reason. Life euerlasting is promised vs, but we die for all that: we heare of the resurrection, but in the meane seas[illegible] wee rotte in our graues: wee [illegible] pronounced blessed, but yet wee are ouerwhelmed with infinite miseries: abundance of all things is promised, but for all this wee often hun-

ger and thirst: God promiseth to heare vs, and to be present with vs; but hee seemes oft times to bee deafe, as it were at our cries. Now then comes faith, which is the substance of things hoped for, and makes vs lift our mindes aboue the whole world, to apprehend the inuisible and vnspeakeable things of God, which he had reuealed and promi-

vs. These things I shew more at large in this small treatise following; reade it at thy leisure, vse it for thy good, and see thou be a doer of them.

W. Perkins

a rigid Calvinist

Hab. 2. 4.

The iuſt man ſhall liue by his faith.

IN the former Chapter the Prophet complaineth, and expoſtulateth the matter with God, why the Iewes, the people of God, ſhould bee oppreſſed by the Chaldeans, the enemies of God. in the beginning of the ſecond chapter, the Lord makes anſwer to the Prophet, and the effect of the anſwere is this: They ſhall certainely bee deliuered in the time appoynted, but they ſhall not yet bee deliuered. Vpon this anſwer, the Prophet might happily obiect on this manner: How then ſhall the afflicted Iewes be able to liue in the meane ſeaſon? the Lord anſwereth by a diſtinction thus: The iuſt man puffeth vp

himselfe with vaine confidence, but the iust man shall liue by faith.

For the better vnderstanding of these words, fiue things are in order to bee explained. The first is, what is meant by the Iust man. Iustice mentioned in the word, is two-fold; the iustice of the Law, & the iustice of the Gospell. The iustice of the La , hath in it all the points & parts of iustice, and all the perfection of all parts: and it was neuer found in any vpon earth, except in *Adam* and Christ. The iustice of the Gospell, hath all the parts of true iustice, but it wants the full perfection of parts: as a child hath all the parts of a man in the infancie, though it want perfection of stature and tallnesse. And this kinde of iustice is nothing else but the conuersi-

on of a ſinner: with a purpoſe, will, and endeauour to pleaſe God, according to all the commandements of the Lawe. Thus was *Noe* iuſt, *Iob*, *Zacharie*, and *Elizabeth*: and thus muſt the iuſt man bee taken in this place for one that turnes to God, and by grace indeauours to pleaſe GOD, according to the whole Lawe of God, in his place and calling. Iob.1.6 Iob.1.

The ſecond poynt to be conſidered of is, what life is heere meant? As death is heere twofold, the firſt and the ſecond; ſo is life, The firſt is the coniunction of the body and the ſoule: the ſecond is the coniunction of the whole man with God. The firſt is called naturall, the ſecond ſpirituall or eternall life; & both are meant in this place. For *Paul* bringeth this very Text to

prooue

proone the iuſtification of a ſinner by faith; and inſtification is a part of ſpiritual life: becauſe
om. 1 7 it is the acceptation of a ſinner
al. 3.11. to eternall life. And for this cauſe the Prophet ſayeth, The iuſt man *ſhall liue*, hauing relation, not onely to the time of affliction then to come, but alſo to eternall life.

The third point to be conſidered, is, what is the faith here meant: and that is iuſtifying or ſauing faith: becauſe wee muſt liue by the ſame faith whereby wee are ſaued. And faith hath his effect, not onely after this life, but alſo in this life, we muſt liue firſt by it, before we can be ſaued by it. *Paul* therefore in his owne example expounding this Text ſayth: *And in that I liue in the fleſh, I liue by the faith of the Sonne of God, who hath loued mee*

and

and giuen himselfe for me.

The fourth point is the construction of the words; and that is two wayes. The first is thus, *The iust shall liue by faith*: the wordes *by faith*, being ioyned vpon the word *Iust*. And then the sense is this: Hee that is iust by his faith, shall liue and haue eternall life. The second is thus; *The iust shall liue by faith*: the wordes *by faith*, being ioyned to the words *shall liue*: and then the sense is this: The iust, while hee liues in the world, hee shall liue by his faith. This latter construction and sense, I rather choose and imbrace, because *Paul*, euen in this sense brings this text to prooue that life eternall, and consequently iustification, comes not by working according to the Law, but by belecuing, and hee makes an exposition Gal. 2. 20

poſition betweene *liuing by faith,* and *liuing by workes.*

The fifth and laſt point to bee conſidered is, How a man ſhould liue by faith: Becauſe this laſt point of great moment, I will ſpend ſome time in the explaning of it. That a man then may liue by his faith, two things are required: the firſt, that faith bee rightly conceiued and grounded in the heart; the ſecond, that after it is once conceiued, it *Raigne* and rule in the heart. That faith may rightly bee conceiued, two things are required. The firſt is the knowledge of the word of God, for faith ſtands in relation to the word: and the word alone is the foundation of our faith. Hereupon the word is called the *foundation of the Prophets and Apoſtles.* By right of naturall reaſon

ſon wee vnderſtand that the world had a beginning and was made of God. Yet cannot reaſon breed in vs a certaine perſwaſion of this point, but onely the teſtimony of the word of God: and therefore it is ſaid, *By faith we vnderſtand that the world was ordained by God.* Heb 11.3 And this made *Dauid* ſay, *In God I will praiſe his word.* Pſa. 56.4 Furthermore, in the word, three things are to bee knowne, *Precepts* or Commaundements, becauſe they teach obedience: *threatnings*, becauſe they reſtraine diſobedience: *promiſes* becauſe they ſerue to confirme vs in our obedience. Againe, promiſes are either principall, or leſſe principall. The maine or principall promiſe is that, in which God offereth and reuealeth righteouſnes, and life euerlaſting by Chriſt. Within this

pro-

promiſe is contained the grant of remiſsion of our ſinnes, of neceſſary patience, of the aſſiſtance of the Spirit of God, and of all gifts that are inſeparably ioyned with faith, promiſes leſſe principall; are concerning deliuerances in temptations, ſafety in dangers, health, wealth, liberty, peace, &c. And theſe muſt all bee vnderſtood with an exception of the croſſe and correction, and they ſhall ſo farre forth be accompliſhed, as they ſerue for Gods glory and the good of all them that beleeue. Now all theſe heads and points of the word of God muſt bee knowne, and that in ſome particular ſort, that a man may liue by his faith.

The ſecond thing required for the right concerning of faith is, after the word of God is once knowne,

knowe. *To truſt God vpon his word*: yea to depend vpon it, & to build vpon it. This is the firſt and principall worke of true faith: and it is called by S. *Paul, the obedience of faith*: and it Rom. 1. 5
is made the end and ſcope of the preaching of the Goſpell: and not without cauſe. For this is the firſt and principall honour of GOD to beleeue him vpon his bare word; and thereby to make a confeſsion of the truth of God. This the diuell knew right well: and therefore the firſt thing hee ſought to ouerthrow in *Adam*, was his faith in the word of GOD: and the ſcope of the firſt temptation, whereby he aſſaulted our Sauiour Chriſt, was to ouerthrow that faith and confidence hee had in his father; ſaying, *If thou* Math. 4. 3.
bee the Sonne of God, commaund

that

that theſe ſtones be made bread: but this thou canſt not doe therefore thou art not the ſonne of God.

That this obedience, which wee giue to God by truſting his very word, may bee right obedience, it muſt haue ſixe conditions. Firſt of all, it muſt be *abſolute*: for we muſt (as it were) ſhut vp our owne eyes, and ſimply without any more ado truſt GOD vpon his bare and naked word, and ſuffer our ſelues to be led by it. In naturall things experience is firſt, and then faith commeth afterward. And *Thomas* following nature deſired firſt to feele, before hee would beleeue. But God muſt be truſted, although that which hee ſaith bee againſt reaſon and experience. Thus *Abraham* beleeued God *againſt all humane*

Rom. 4. 18.

hope

hope. The ſecond condition is, that this obedience muſt be *ſincere.* For wee muſt truſt Gods Word for it ſelfe. becauſe it is Gods word; all by reſpects ſet apart. They which are as the ſtonie ground, receiue Gods word, and reioyce in it: and yet afterward in time of temptation goe awry. The reaſon is, becauſe they receiue the word, and reioyce in it, not properly for it ſelfe but in reſpect of honour, profit, or pleaſure, which they looke to reape thereby. *Iohn* the Baptiſt was a burning Candle: and the Iewes reioyced in his light, onely in reſpect of the nouelty of it; and therefore the holy Ghoſt ſaith, *They reioyced in it but for a ſeaſon.* The third condition is, that we muſt truſt GOD, not in part, but in his whole word; and therefore many

Luk. 9. 1. 13.
Ioh. 5. 3.

ny faile in their faith, that are content to truſt him in his promiſes of mercy and ſaluation, but liſt not to beleeue him in
4 his commandements & threats. The fourth condition is, that wee muſt truſt God in his word, *With all our hearts*, that it may take deepe roote and be an in-
Iam.i.21. grafted word. It is not ſufficient for vs to haue a taſte of the good word of God, and to receiue it with ioy, vnleſſe wee thorowly and ſoundly build and rely our ſelues vpon it. The fift
5 condition is, that this truſting of God muſt bee with an *honeſt heart*, that is, with an heart in which there is a diſtinct purpoſe not to ſin, but in all things
Luk.8.15 to doe the will of GOD. The good hearers are they which receiue the word *with an honeſt & good heart*. Without this can no man

man posſibly liue by faith. Hee that puts away his good conſcience, makes ſhipwracke of his faith. It is godlineſſe alone that hath the promiſes of this life, & the life to come. And none can liue the life of faith, but hee that is a iuſt man. After that men haue made ſome good proceedings and doe know the word, receiue it, reioyce in it, and bring foorth ſome fruite: if the heart for all this bee euill, it will cauſe them at length to depart from God, by diſtruſting or by denying credence to the word. The ſixt condition is, that the obedience of faith muſt bee *ſtable and conſtant*. The Lord ſaith, *my ſoule hath no pleaſure in them that withdraw themſelues*, that is, which for a time beleeue God & afterward pul backe their foote, and goe backe from their faith.

1. Tim. 1. 19.

1. Tim. 4. 8.

Heb. 3. 12.

6

Hebr. 10. 38.

Seeing

Seeing this is the right way to conceiue faith, to know the word of God, and to truſt him vpon the ſame word, all ſuch as would liue by faith, muſt haue their hearts kindled with a deſire to doe the things before named, ſpecially to giue credence to euery word of God. Wee may not forſake God for any creature: now wee forſake him, when wee diſtruſt him in his word. Againe, not to beleeue God, is very Atheiſme. For by this meanes God is made a lyar, and his Glory and Maieſtie is aboliſhed. It is the greateſt part of our glory to beleeue God: as Chriſt ſaith, *He that receiues his teſtimonie, puts to his ſeale, that God is true:* that is, giues vnto God, as it were a teſtimoniall of his trueth, and thereto puts his hand and ſeale. And what greater

Iob 3. 31.

greater honour can there bee then this, that the creature ſhould giue teſtimony to the Creator?

Thus much of the conceiuing of faith: now followes the *Raigne* of faith. The raigne of faith is, when it beares rule and ſway in their heart and life. For where faith is, there neither thought, will, affection, nor luſt raigns, but faith alone. It raignes by two actions. Firſt of all, it mooues and makes vs to attend on the calling of God, and yeeld ſubiection to him in all his commandements. *Paul* ſaith, that faith *eſtabliſheth the Law*: and one reaſon is, becauſe it makes vs doe that which the Law preſcribes. Againe, *Paul* ſaith, that theſe weapons are ſpirituall and mighty, bringing euery thought in ſubiection to God. Now theſe Rom 3. 32.

mightie

2.Cor.10. *mighty weapons* are the word of God, preached and beleeued. He that is borne of God cannot
1.Ioh.3.9 ſinne, becauſe the *ſeed of God* remaines in him, that is, the word
Gen.8.16 mingled with faith. *Noah* his faith made him build an Arke
Heb.11.6 at Gods commandement: after it was made, to enter into it, and not to dare to come out of it, till hee had warrant from God. *Abrahams* faith made him forſake his countrie and kindred at Gods commandement and goe, he knew not whither. And that good obedience may bee performed to euery commandement of God, faith workes
Pſal.119. two things in vs, *Memory*, *At-*
11. *tention*. *Memory*, whereby Gods
Act.16.32 word is laid vp in the heart; that it may bee drawne out to vſe, when occaſion ſhall bee offered. *Attention* is, when faith makes

vs seriously to consider and to beleeue that the commandement of God is a commandement, not for forme, but in truth, and that it doth indeed pertaine to vs. An example of both these actions of faith wee haue in *Ioseph*, who when he was tempted to folly of *Potiphars* wife, answered, *Shall I doe this wickednesse, AND SINNE AGAINST GOD?* Marke here how his minde was filled and possessed with a thought and consideration of Gods commandement. Gene. 39.

The second action of faith, whereby it raignes in the heart is to establish & confirme them, that beleeue, in their obedience, and subiection to God. And this it doth, by presenting Gods promises to the minde. For by meanes of them it worketh foure

foure actions in the heart. Firſt of all, it makes vs to flie to the true God alone, whoſe the promiſes are. Secondly, it makes vs to beleeue; that God both can and will helpe vs, according to our neede. Thirdly, it makes vs to hope for his helpe, that is, for good ſucceſſe in proſperitie, or deliuerance, or ſome mitigation of our euils in aduerſitie, according to the tenour of his promiſes. Laſtly, though temporall bleſsings doe faile, it maketh God to be our refuge, for mercy and for life euerlaſting. And thus at all times he maketh God to be our refuge, our caſtle, our rocke, and tower of defence. Thus we ſee generally how faith raignes.

To proceed yet further: the Iuſt man lineth a double life, namely, a ſpirituall life; and a tempo-

temporall and both of them are lead by faith; as I will plainely manifeſt. *Spirituall life*, which is the beginning of eternall life, ſtands ſpecially in foure things, Reconciliation with God, peace of conſcience, ioy of the holy Ghoſt, and newneſſe of life. Touching reconciliation with God in Chriſt; it is reuealed, offered, and giuen vnto vs in the maine promiſes of the Goſpell, and in the Sacraments and it is no way in this world made ours and holden of vs, but by our faith. And in the caſe of our reconciliation with God, faith hath two actions, one to receiue it, the other to aſſure vs of it.

Touching the firſt, faith apprehends and receiues reconciliation on this manner. Firſt of all, the ſpirit of God workes

in men a generall faith of the law and the threatning thereof, and it is called *the ſpirit of*
m 8. *bondage to feare.* Becauſe it cauſeth in vs a ſight of our ſins, and apprehenſion of Gods anger, feare of due and deſerued condemnation, deſpaire of our ſelues in reſpect of our ſelues: this being done, the ſame ſpirit worketh in vs another faith, called, *ſauing or iuſtifying faith*, and it apprehendeth or receiueth Chriſt with his benefits by certaine ſteps and degrees, and they are ſpecially three: For firſt of all vpon a through touch and liuely ſenſe of our miſery, their ariſeth in the mind an earneſt and ſerious meditation of the promiſe of mercy and the benefits therein offered, and it is called the opening
Pſa 4,6. *or piercing of the eare*, Then in the

the ſecond place there followes a purpoſe, will deſire, and indeauour to beleeue vpon conſideration of the commandement of God, that biddes vs to beleeue and apply the promiſe to our ſelues. And further this will and deſire ſhews it ſelfe by inſtant and ſerious inuocation, which is nothing elſe but a flying from the condemning ſentence of the lawe, to the throane of grace for mercy. Thirdly, after this, there followes in proceſſe of time, a ſetling and quieting of the minde touching Chriſt and his benefits vpon ſome aſſurance thereof, wrought and conceiued in the minde by the Spirit of God. And this third degree is called a *ſtabliſhed thought*. One this manner come we by degrees to receiue Chriſt for our full reconciliati-

1. Ioh. 23.

Heb. 4.

Iſa. 26.

one with God. For, when vpon the commandement to beleeue wee doe in any measure beleeue Christ to bee our Christ, hee is our Christ indeede, according to the tenour of the Euangelicall couenant. Thus faith apprehending Christ for our reconciliation with God, becomes a victorious conquerour and preuailes against the lawe, Satan, hel, death, condemnation, & all our spirituall enemies: and thus euery beleeuer is aboue the law, sinne, hell, death, euen in this life.

The second action of faith in the case of our reconciliation with God, is to certifie and assure vs in conscience therof, and that is done by a practicall syllogisme, which faith frames in the minde on this manner:

Hee that beleeues the Gospell

shall

ſhall haue all the benefits and bleſſings of God promiſed therin:
But I beleeue the Goſpell, and I beleeue in Chriſt:
Therefore the benefits promiſed therein are mine.

The *Maior* or firſt part of this reaſon, is the voice of the Goſpell: the *Minor* or the ſecond part, is the voyce of the beleeuing heart, which ſubiecteth it ſelfe in will and affection to the commandement, which bids vs beleeue in Chriſt: and this is the act of ſpeciall faith. And we may not thinke that this voyce of the beleeuing heart is a falſe alarum. For hee that truely beleeues, hath his minde and conſcience ſupernaturally inlightened to diſcerne that hee beleeues. The third part, or the concluſion is the foundation of all our ioy and ſpirituall com-

fort. For it containes in it the chiefeſt certentie of our adoption and ſaluation that can bee had in this life, namely, the certentie of faith, whence followes in a lower degree in the ſecond place, the certentie that is by workes. And thus doeth faith certifie all ſuch as truely beleeue that they are the children of God.

Out of the former concluſion, or out of the certentie which is by faith, followes a full and liuely certentie of the doctrine of the Goſpel, worthy conſideration: on this manner. There is a threefold certentie: the firſt certentie of reaſon or of generall faith, when a man by force of argument is conuicted of the certentie of the doctrine of the Bible. This may bee in the wicked and the vngodly with-

without Faith is Christ. And this, in the Elect by a more speciall worke of Gods spirit, followes a faith in Christ, and the certainty of iustifying or special faith, expressed in the conclusion of the former Sillogisme. Thirdly, after this certentie of speciall faith followes another experimentall certentie of the trueth of the Bible, which also faith concludes on this manner:

The doctrine which assures vs to bee Gods children, is certainely of God:
But the doctrine of the Gospell, beleened or mingled with our faith, assures vs to be Gods children.
Therefore it is of God.

The Maior is granted of all: the Minor is in effect the conclusion of the former Sillogis-

me, and it is knowne by an experience of that ſpirituall comfort which the godly feele in their hearts. The concluſion ſets downe the certainty of the Bible vpon a further ground, then any wit or learning of man can attaine vnto without the ſpirit of grace, namely vpon an inward aſſurance of our reconciliation with God. Of this certainetie our Sauiour Chriſt ſpeakes notably, *If any man will*
Ioh.7.17 *doe my fathers will*, that is, beleeue it, & ſubiect himſelfe to it *he ſhall know* [namely, by that cōfort which hee ſhall feele vpon his ſubiection] *of the doctrine, whether it bee of God, or whether I*
1.Cor.2. *ſpeake of my ſelfe*. And *Paul* ſaith
15. *that the ſpirituall man*, that is, one regenerate by the Spirit of God, *iudgeth all things*. Hence it followes that ſuch as deſire to

be

be ſetled for their religion, and ſuch as deſire to bee good and profitable ſtudents in Diuinitie, muſt firſt of all humble themſelues, and endeauour in their harts truly to beleeue in Chriſt. Becauſe hence flowes the beſt experience of the certentie, and conſequently of the vnſpeakable excellencie of the Bible.

Thus when wee ſee how wee are to receiue, holde, and inioy our Reconciliation with God in Chriſt, by no other thing within vs, but by meanes of our faith alone. And therefore wee muſt haue ſpeciall care, that we may by the vſe of Gods means attaine to a liuely faith. And for this cauſe wee muſt doe two things: firſt wee are to labour to bee conuicted in conſcience of the certentie of the word. This done, we muſt then ſubiect our

wils

wils to the commandement of God that biddes vs beleeue in Christ: wee must bewaile our vnbeleefe, wee must striue against the same, and pray vnto God to confirme and increase our faith by establishing our hearts in his loue.

The second part of spirituall life is *peace of conscience*; which is nothing else, but a constant and stable tranquilitie of minde, when the conscience doth not accuse, but excuse: and when neither hell, death, condemnation, nor any danger is feared ouer much. This peace was in *Dauid*, when he said, *I laid mee downe and slept and rose againe*, in the midst of manifold dangers. This peace is of great excellencie: for it is *the peace of God*: it is one part of the kingdome of God: it passeth all vnder-

Psal.3.3.

Phil.4.7. Rom.14. 17.

derſtanding: it is in ſtead of a guard to keepe our hearts and mindes in Chriſt. Now this excellent peace ſprings out of our faith, whereby we beleeue our reconciliation with God. Romans 5. 1. *Being iuſtified by faith, wee haue peace with God.* 1. Chronicles 20. 20. *Truſt in the Lord, and ye ſhall be ſecure.* Yea as our faith is, ſo is our peace: no faith, no peace: liuely faith, liuely peace: conſtant faith, conſtant peace: faith in life, peace in life: faith it death, peace in death: ſo as wee may ſay with *Simeon*; *Lord now letteſt thou thy ſeruant depart in peace.*

The third part of ſpirituall life is, the *ioy of the holy Ghoſt*: and that is, to reioyce in God becauſe hee is our God, and in Chriſt becauſe hee is our Chriſt. And this kinde of ioy is not taken Phil 3. 1.

ken from vs, or abated in afflictions, but rather increased. Rom. 5. 3. *Wee reioyce in tribulations.* And Heb. 10. 34. *Yee endured the spoiling of your goods with ioy.* Now our faith in the promise of life is the mother and breeder of this ioy, which ariseth of that happy and blessed conclusion that faith frames in the minde, I beleeue: therefore the blessings of God promised in the Gospell are mine. Thus saith Saint *Peter*, *Beleeuing yee*
1 Pet. 1. 8 *reioyce with ioy vnspeakeable and glorious*; Againe, the continuance and increase of our faith, is the increase of this ioy.

The last part of spirituall life is, *newnesse of life* and conuersation, whereby we are borne anew, and made new creatures: not because the substance of body and soule is changed, but be-

becauſe the image of God is reſtored. Now this change, both for the whole, and for the parts thereof, is by faith. Touching the whole: Men, as they are new creatures haue their beginning from the word of promiſe, or from Chriſt crucified who is propounded in the promiſe, and that as the ſaide word, or Chriſt is apprehended by faith. Act. 15. 9. *Your hearts being purified by faith.* 1. Ioh. 3. *Hee which hath this hope, purifieth himſelfe.* 1. Pet. 1. 22. *Your ſoules are purified in obeying the truth.* And againe, *Being borne anew of the immortall ſeed of the word.*

The parts of the newneſſe of life are ſpecially three: True wiſedome, good affections, good workes. True wiſedome is to aduiſe of good things, and

to

to vſe good meanes for the execution thereof. This wiſedome ariſeth of our faith in the word of God. *Dauid* ſaith he, *was wiſer then his teachers, and wiſer then the auncients:* and hee renders the cauſe thereof from the worke of his faith. *For thy teſtimonies are euer with me, and they are my meditations.* Out of the ſame fountaine ſpring all good affections. The loue whereby wee loue God, comes of our faith, beleeuing the loue whereby God loueth vs. The perſwaſion of the forgiueneſſe of many ſinnes in the woman that waſhed Chriſts feete with her teares, cauſed her to ſhew much loue to Chriſt. Godly ſorrow, when the heart is grieued properly for the offence of God, ariſeth of faith apprehending and beleeuing the mercie

Pſal. 98. 99.

Luke 7. 47.

cie of God in Chriſt. And in euery good worke, there is a threefold action of faith required. Firſt there is required an act of generall faith, which is to beleeue that the worke to bee done in this kinde pleaſeth God Rom. 14. 23. *Whatſoeuer is not of faith is ſinne.* The ſecond is an act of iuſtifying faith, which is to purge the heart, and to cauſe it to bring forth the good worke to be done. Pſal. 116. 10. *I beleeue therefore I ſpake.* The third is alſo an act of iuſtifying faith, that is when the worke is done, to apprehend Chriſt who by his merite is to coner the defect of the worke: becauſe no worke of ours can pleaſe God without remiſsion of ſinne.

Thus newneſſe of life with all the parts thereof, hath his off-

off-spring of our faith. Yea after that a man is once made a new creature, faith giues him his life and sense: faith in the eye of
Ioh 8.56 the minde, whereby we behold Christ in the word and Sacraments. By this faith *Abraham* saw the day of Christ and reioyced. With this eye we may sufficiently beholde Christ; and bodily sight in this case is not necessarie for the time of this life: therefore Christ saith, *Blessed are they which haue not seene*
Ioh 20. 25. *and haue beleeued.* Againe, faith is the hand of the soule, whereby we lay holde on Christ, and receiue him with all his benefits. It is the mouth of the heart, whereby wee feede on Christ, eating his body and drinking his blood to eternall life. It is the feet of the soule, that makes
Ge. 5.22. vs walke with God. Lastly, it is a meanes

meanes to bring vs into familiarity with God. For it is an eare whereby we heare God ſpeake to vs in his word; and it is as it were the tongue of the ſoule, whereby wee ſpeake to God by Inuocation of his holy name.

To goe yet further, Spirituall life is moſt of all manifeſt in afflictions & temptations, in the bearing whereof faith raignes, and that by a three-fold action. Firſt of all it makes vs to depend on Gods promiſes, and to truſt God without limitation. For it doth not limit God to any ſet time of deliuerance, but leaues all to God. *Hee that beleeues, doth not make haſte.* Isa. 16. 28. *Dainel* waited 70. yeares for deliuerance out of captiuitie in Babylon; and then finding the time of deliuerance to bee at hand, hee prayed to God Dan. 9.

for

for the ſame. Againe, faith doth not limit God to any meanes of deliuerance. God made promiſe to *Abraham* of a bleſſed ſeede. For the verifying of this promiſe hee gaue him *Iſaac* in his old age. This done; he commands him to offer his onely ſonne in ſacrifice. A grieuious croſſe: for by this meanes all hopes is cut off, touching the promiſed ſeed. Yet by faith *Abraham* ſtill beleeues the promiſe, and that in the very offering of his Sonne. Laſtly, faith doth not limit God for the meaſure of affliction. *Iob* ſaith, *Hee will truſt in God, though hee kill him.* It was a grieuous affliction of *Dauid* to bee driuen out of his kingdome by his owne ſonne, yet marke what he ſaith in the flight: *If hee ſay, I haue no delight in thee, behold here*

Iob. 13.

1. Sam. 15. 16.

here I am, let him doe vnto mee as ſhall ſeeme good in his eyes. The ſecond action of faith is to make vs beleeue the promiſes of God, when we feele the contrary, and in one contrary to beleeue another. When we feele our owne ſinnes, it makes vs beleeue our iuſtification: when we feele our wretchedneſſe and miſery, it makes vs beleeue our happineſſe: when wee feele nothing but death, it makes vs beleeue our eternall ſaluation: when we apprehend Gods anger, and feele him to bee our enemie, it makes vs to apprehende his mercie, and to beleeue his fatherly kindneſſe. When Chriſt was forſaken of God, hee euen then by his faith beleeues God to be his God. The third action of faith in afflictions, is to aſſure vs of Gods preſence, and

to

to behold him with the eyes of faith. Thus *Dauid* ſaith, *I haue ſet alwayes the Lord before mee:* Pſal. 16. 18. *for he is at my right hand.* *Moſes* left Egypt and feared not the wrath of the King: Heb. 11. 25. *Becauſe he ſaw him that was inuiſible.* When the ſeruant of *Eliſha* feared ouer much the hoſt of the King of Syria that compaſſed the towne of Dothan, the Prophet praies to God for him, that his eyes might be opened, to ſee the fiery charets of the Angels of God protecting him: 2. Reg. 6. 15. and wee likewiſe are to pray to God, that the eyes of our mindes may bee opened to beleeue, and to acknowledge the ſame or the like protection. And thus are men to liue by faith in the middeſt of their afflictions.

By this which hath beene ſaid, we are admoniſhed firſt of all

all to acquaint our ſelues with the promiſes of God, as they are recorded in the bookes of the Prophets and Apoſtles: ſecondly at all times to build vpon them by our faith, and not to ſuffer our ſelues to bee drawne from them, though all temporall bleſsings of God faile vs, yea health and life it ſelfe. This is to arme our ſelues with a ſhield againſt all the fierie darts of the diuell, and to put on a *breaſt-plate* that will ſaue the heart and life, though otherwiſe in temptations wee bee grieuouſly maymed and foyled. Eph. 6. 19 1 Thes. 5. 8.

Thus much of ſpirituall life. That our temporall life is lead by faith, I make it thus manifeſt Temporall: life is preſerued & maintained by an honeſt calling: euery calling hath his labour

bour and worke : and the labour of all callings hath misery and trouble for his companion and fellow; and in all these faith raignes and beares the sway in them that beleeue.

For the first, that is, for the chooſing and holding of our callings with good conſcience, there is required a double vſe of faith. For wee muſt haue a faith, whereby we muſt be aſſured that our callings are good and lawfull in themſelues : as *Paul* ſaith, *Whatſoeuer is not of faith, is ſinne.* For the ſetling of this faith, this rule muſt be remembred, That offices and callings which ſerue to preſerue the good eſtate of any familie, Church, or common-wealth, are lawfull and of God: becauſe theſe are eſtates ordained of God,

God, and eſtabliſhed in the commandements of the morall law, ſpecially in the firſt; fift, and ſixt commandements. Againe, faith is required, whereby euery man muſt beleeue that the calling in which hee is, is the particular calling, in which God will bee ſerued of him. For vnleſſe the conſcience be ſetled in this, no good worke can be done in any calling. And for the better eſtabliſhing of the conſcience, another rule muſt be remembred: That they which are furniſhed with gifts for their calling, namely, aptneſſe and willingneſſe, and are thereunto called or ſet a part by men, whome it concernes to call, are indeede called of God. Thus the Elders of Epheſus hauing gifts to feede, and beeing not called of God immedeiatly,

ly, but by men, are saide to *bee made ouerseers by the holy Ghost.* 1. Cor. 5. And *Paul* saith, that God committed not onely to himselfe, but also to *Timothy* the Ministery of reconciliation: and yet was *Timothy* not called immediately of God, but by men. 2. Tim. 4. And thus, in allother offices and conditions of life, he that hath gifts fit for this place, and is in good manner called thereto by them whose dutie is to call, may assure himselfe, that hee is called of God. And from this double faith and perswasion, that our calling is lawfull in it selfe, and lawfull or pleasing God in respect of vs, ariseth an assurance of the presence of God, and of his protection, when we walke in the duties of our callings.

In the labour and worke of our

our calling there is required a double action of faith. The first is to order our labours, that they bee done in good manner, that is, in obedience & to good ends, that is, to Gods glorie, and to the good of men with whom wee liue. In this respect is *Noah said to build an Arake by faith*, and good princes to order their common-wealths and in way of protection *to make warre* with their enemies: and thus must euery man of euery office, calling, trade, occupation, doe his dutie by faith. The second action of faith is in our daily labours to restraine and moderate our care. Men commonly take vpon them a bouble care; one is to doe the workes and labors of their callings; the other is, to procure a blessing and good successe to their fore-

Heb. 17.

ver. 33. 34.

ſaid labours. But faith in Gods word where it raignes, it ſtirres vp the hearts of men onely to the firſt care, which is in the performance of their painefull labours and duties, and it reſtraines them from the ſecond, cauſing them to leaue it to God. For when men haue done the duty that appertaines vnto them then faith makes them without any more adoe, to waite for a bleſsing on God. To this purpoſe the holy Ghoſt ſaith. *Caſt thy burthen on the Lord, and he ſhall nouriſh thee.* Againe, *Be nothing careſull, but in all things let your requeſt bee ſhewed vnto God in prayer and ſupplication with thankeſgiuing:* and *Caſt your care on God.* Now this faith, whereby wee depend on God for the good ſucceſſe of our labours, hath an infallible ground; namely,

Pſal. 55. Phil. 4. 6. 1. Pet. 5. 7

namely, That God beſt knowes our wants, and hee will giue vnto vs all things which hee in his wiſedome knowes to be neceſſary. Chriſt ſaith, *Your heauenly Father knoweth that you haue need of theſe things*, that is, *foode and rayment*. Againe, *He careth for you*: and, *nothing ſhall be wanting vnto them that feare* God. If men would by faith builde on theſe promiſes, they ſhould not need like drudges of the world to foyle and ſpend themſelues, and the beſt part of their dayes in worldly cares, as they doe. For they ſhould haue greater bleſſings of God with leſſe care, if they would truſt him: and they ſhould haue far more time then they haue to care for heauen and heauenly things.

Mat. 5.32
1. Pet. 5.7
Pſal. 34.9

Thirdly and laſtly, euery calling ſince the fall of *Adam*

hath misery and affliction to bee his companion. And for the quiet hearing of the miseries of euery calling faith is of great moment. For it works patience by perswading and setling our mindes in two things: the first that God is well pleased with vs, and that wee are reconciled to God in Christ: the second, that all our miseries shall in the end turne to our good and euerlasting saluation. And where these two perswasions take place, there is contentation in any estate.

Thus much for the meaning of the text: now followes the vse. The first and principall vse concernes the information of our iudgement, in the maine point of our saluation. For hence *Paul* hath taught vs to gather, that a sinner is iustified be-

before God by his faith, without the workes of the Law. And hee disputes on this manner: *If a sinner be iustified by faith, he is not iustified by the Law: but a sinner is iustified by faith: therefore he is not iustified by the Law.* Gal. 3. 11

The conclusion is propounded in the eleuenth verse of the third chapter to the Galathians. The Maior is confirmed in the 12. verse by the diuers manner of iustifying: *The Law (sayeth Paul) iustifieth by doing, not by beleeuing: and faith iustifieth not by doing, but by beleeuing.* The Minor is confirmed in the 11. verse by the testimony of the Prophet *Habacuck*. *The iust shall liue by his faith.* And whereas the Papists of our time say, that *Paul* in this argument disputes onely against such workes of the Law as are done by nature,

but not by grace: they erre and are deceiued. For hee oppoſeth not workes of nature and works of grace, but workes and faith, doing and beleeuing: and the Prophet ſaith very plainely: and marke it, that the iuſt man, who is a doer of the workes of grace is iuſtified and liues not by his workes, but by his faith. Againe, where they make a double iuſtification: one whereby a ſinner is made a iuſt man, the other whereby a iuſt man is made more iuſt: and teach that the firſt is by faith without workes, and the ſecond by faith and workes, they erre likewiſe. For not onely a ſinner vnconuerted, but the iuſt man ſtands iuſt, and is ſtill iuſtified by his faith without his workes, *Paul* when hee alleadged this text knew but of one iuſtification, whether wee reſpect

respect the beginning or the continuance and the accomplishment thereof.

Secondly, hence may bee learned the right way of reformation of our liues. In this reformation two things are required: an *Examination*, and a *change*. If we examine our liues by this text, we shall finde two maine faults and aberrations in the liues of men. The first is that they reiect and put away the rule of direction that serues for the ordering of their liues. And this doe they, when they doe not beleeue and trust God in his word. And wee may not thinke, that this our vnbeliefe is a small matter: because it is a mother sinne of all other sins: and it is the principall law of the kingdome of darkenesse, not to beleeue God. Hereupon our

enemie *Satan* endeauoured by all meanes to imprint this lesson of vnbeliefe in the minds of our first parents: and hauing effected his purpose, hee euer since indeauoured to make this sinne to raigne in the liues of men. It raignes commonly by seauen especiall fruits or sinnes. The first is *Atheisme*, when men denie God and his word. Atheisme hath two parts: Epicurisme and Temporising. Epicurisme is, when men contemning Gods commandements, threatnings, promises care for nothing but meate, drinke, and pleasures. Temporising is, when men imbrace religion so farre forth as they are forced by laws, and times, and no otherwise. These are the common sinnes of our daies. The second fruite is *Heresie*, and that is, when men

men diſtruſt God in ſome Article of faith. This fruite abounds in this laſt age of the world: becauſe in theſe times the diuell hath reuiued the hereſies of the former ages. The third fruite is *Apoſtaſie*, and that is, when men chaunge their faith and religion. And this change is made: when the euill heart of vnbeliefe cauſeth them to depart from the liuing God. Heb. 3. 12
This hath beene the fault of the people of this land in the daies of perſecution. The fourth fruit is *Hypocriſie*, which is to make a ſhew and pretence of faith, and to want the power of it in honeſt and godly conuerſation: or againe, hypocriſie is nothing elſe, but the vnbeliefe of the heart, couuerted ouer with the falſe appearance of faith. And it is the common

mon ſinne of theſe times, in which a formall or ceremoniall faith, and ceremoniall repentance beare a great ſway. For men make the higheſt degree of profeſsion that can be, when they come to the Lords table: & yet afterward take to themſelues liberty to liue and doe as they liſt. The fifth fruite is, *carnall ſecuritie*, when men vpon contempt of the iudgements of God, and threatnings of his word, goe on ſtill in their ſinnes, flattering and ſoothing themſelues. Thus the ſonnes in law
Gen.19.4 of *Lot* when they heard of the deſtruction of Sodome, eſteemed it but as a mockerie. Thus did the Iewes make a league with Hell and Death,
Iſa.28.15. and ſayed with themſelues,
Math.25. that the ſcourges of God ſhould not come at them. And

And in this laſt age of the world, men ſhall wholly addict themſelues to pleaſures and profite, thinking nothing of any iudgement of God, til vengeance befall them. The ſixt is, *wilfull ignorance* of the will and word of God. For the diuell blindes the mindes of vnbeleeuers, that the light of the Goſpel ſhine not vnto them. This is the fault of our common people, who commonly hold an opinion, that it belongs not to them to know the word of God: becauſe they are not learne (as they ſay:) or becauſe they haue other buſineſſe to thinke on. The laſt fruite is *worldlineſſe*, and that is when men minde nothing but Worldly matters. And this comes of the want of faith in the prouidence of God. Theſe

are

are the principall fruites of vnbeliefe, whereby it may easily be discerned and discried where it is. And if any man thinke himselfe to haue a fulnesse and perfection of faith, as many doe; euen this one thing is a sufficient argument of his vnbeleefe. For it is the first steppe to faith, to see in our selues the want of faith.

The second maine abberation in the liues of men is, that they set vp false rules to order their liues by: and they are foure. The first is the *light of naturall reason*, For many are of opinion, that it is sufficient to the pleasing of God if they liue ciuilly, that is, do iustice to euery man, and liue peaceably, hurting none. This is the blinde Diuinitie of the world, that if they carry themselues thus and thus, whatsoeuer their

their ſinnes bee, God will hold them excuſed. But they are farre wide: for in a life acceptable to God, faith is required; the light of reaſon will not ſerue the turne. *Paul* ſaith, *The wiſedome of the naturall man is enmity to God; and hee cannot diſcerne the things of God.* The Phariſees had ciuill iuſtice and goodneſſe: yet ſaith Chriſt, except your iuſtice exceede theirs, ye cannot enter into the kingdome of heauen. Rom. 8. 5. 1. Cor. 2. 14.

The ſecond falſe Rule is *Senſe*, that is, ſeeing and feeling: by this men commonly liue. If wee enioy the good bleſsings of God, health, wealth, libertie, peace, honour, good report, then wee can truſt God: but if hee withdraw his bleſſings, and preſent himſelfe to vs with an emptie hand, wee truſt him no longer, nay we murmure

mure and deſpaire, and without feare of God vſe any vnlawfull meanes to releeue our ſelues. Though wee haue his precious word, yea doe wee not truſt him vpon his bare and naked word, vnleſſe withall he lay downe vnto vs ſome good pawne, and make vs to feele and enioy his good bleſsings. Againe, if any man that is our friend, make promiſe of helpe or deliuerance in any danger, wee reſt content and finde our ſelues much eaſed thereby: and yet the promiſes made by God in his word of helpe and deliuerance, though they bee often read vnto vs, and often vrged, breede not the like contentation. Hee that on his death bed hath commended his children to ſome truſtie friend, departs more quieted in minde then if hee had commend them without

without helpe of frinde to God their beſt Father. A man vpon good ſecuritie lends to another, an 100. pounds hoping for the principall with the increaſe at the yeeres end: yet dare he not skarce deliuer an 100. pence to the poore members of Chriſt, vpon the promiſe and bond of God himſelfe, who ſaith? *Hee that gines to the poore, lends to the Lord*, and hee will returne the ſaid gifts with a bleſsing. Now all this comes to paſſe, becauſe men rather truſt them whome they ſee, then God whom they neuer ſaw. Moreouer, it is a property of them that doe indeede beleeue, to iudge their eſtate by feeling: but herein they deceiue themſelues. For we muſt liue by faith and not by feeling: and feeling is often deceitfull. Becauſe ſuch as finally fall away from

from God may haue a feeling, or taste of the good word of God, and of the powers of the life to come.

The third false Rule is *false faith*, which is without or a gainst the word. Thus the Truke liues by his false faith: the Iew by his: the Papist by his. For he beleeues as well the Traditions of men, as the word of God, & he puts his trust not onely in God, but also in the creatures, namely, Saints & angels. Thus also doe Magitians, sorcerers, witches, inchaunters, whatsoeuer they doe, by a Satanicall faith in that couenant which they haue made with the diuell. And such persons as aske councell of witches and wizzards, called cunning men and women; helpe themselues onely by their false faith. For when they

Heb 6.4.

they vſe charmes or ſpels, or like Satanical ceremonies, they commonly finde ſucceſſe & are helped of the euils that betide thē. And that comes to paſſe on this manner. In the vſe of the forſaid ceremonies preſcribed and deliuered by witches, they haue a blind and erronious faith: vpon thei faith followes a Satanicall operation in effecting of the cure deſired. For charmes or ſpels being but words haue no vertue in them to eaſe or helpe man or beaſt, either by creation or by any ordinance of God in his word: and therefore the effect they haue, is by the power of the diuell vpon mans faith. Let our common people thinke on this, who though they much boaſt of their faith in Chriſt, yet when they are in any extremitie or danger,

danger, very commonly practiſe this Satanicall faith.

The laſt falſe rule is: the *luſt of the heart*: and by this rule doe moſt men ſquare their liues. The luſt that commonly rules is three-fold; luſt concerning bodily pleaſure, luſt of worldly wealth, luſt of honour, as S. *Iohn* ſaith. *Whatſoeuer is in the world, is the luſt of the fleſh, the luſt of the eye, and the pride of life.*

1. Ioh. 2. 16.

Thus much of the examination: now followes the change. That wee may change our liues in reſpect of vnbeleefe, foure things are required. The firſt is, that wee muſt acknowledge and bewaile our vnbeleefe with the manifold fruit thereof. And we haue good cauſe to doe ſo. For by vnbeleefe the diuell erects his kingdome in mens hearts, and workes his pleaſure in

in vs and vpon vs. Secondly, vnbeliefe corrupts and defiles all our actions whatsoeuer, though otherwise they bee good and lawfull in themselues. Tit. 1.15. *Paul* saith, that *to vnbeleeuers all things are vncleane, yea their mindes and consciences are defiled.* Thirdly, vnbeliefe deprines vs of the good blessings of God, which otherwise wee might enioy, *If ye beleeue not, ye shall not be established*, saith the Prophet. In Capernaum Christ could doe no great wonders, by reason of their vnbeliefe. Lastly, vnbeliefe pluckes downe vpon men the plagues and iudgements of God, *Moses* and *Aaron* were barred the land of Canaan for their vnbeliefe. A certaine Prince was troden to death in the gates of Samaria, because hee would not beleeue the word

Isa. 7.9.

Mar. 6.5.

Num. 20. 11.

2. King. 7.

of

of the Lord by the mouth of *Eliſha*. *Zachary* was dumbe for a time, becauſe hee would not beleeue the meſſage of the Angel. Many at this day, when the iudgements of God lie heauy on them, ſay preſently they are fore-ſpoken, and they crie out on this or that ſuſpected Witch. But ſuch perſons are often deceiued. For the great witch that doeth them all the hurt, is the vnbeliefe of their hearts whereby they diſtruſt God in his word: and this ſinne alone, if there were no Witches in the world, is ſufficient alone to prouoke God to plague and puniſh vs ſundry wayes and that grieuouſly. Therefore let vs with bitternes of heart bewaile our vnbeliefe: and the rather, becauſe it is a ſteppe to faith to acknowledge the want of faith.

The

The ſecond thing to bee done is to make examination whether wee bee in conſcience conuicted of the certentie of the word or no. If wee be not, we muſt labour to bee conuinced, Becauſe that naturall Atheiſme, whereby we doubt whether the bookes of the Prophets and Apoſtles bee the word of God or no, hinders the certentie of faith. For the ſetling of the conſcience in this point, theſe arguments may be vſed. The firſt: it is a principle in nature that there is a God: if there be a God nature can ſay hee is to be worſhipped; if he bee to bee worſhipped, hee hath reuealed himſelfe and his will to man, for otherwiſe he cannot bee worſhipped And this reuelation is to be found in the writings of the Prophets and Apoſtles, and in

no

no other writings of men: becauſe wee finde the doctrine of Scriptures to bee agreeable to the very nature and maieſtie of God, & ſo is no other doctrine: or learning whatſoeuer. For it is the moſt ancient, and all other religions come farre ſhort of it. It is one and the ſame, euermore conſenting with it ſelfe, without change or alteration. The Apoſtles agree with the Prophets: the Prophets with *Moſes*: and all with the firſt reuelation made at the creation. Againe, * it diſcouers and reueales the ſecret thoughts of men, that no art or learning can diſcouer: and this argues that it was penned by him who is the ſearcher of all hearts. The ſecõd argument is a wonderfull *Euidence of the truth*, not to be found in any other writings in the world

* Pſal. 10. 6, 11 13, and 14. 1. Luke 38. 11. 22. Apoc. 18. 7. 1. Cor. 2 14 Mat. 12. 24. Pſal. 7. 8. Iſa. 28. 15. Luke 12. 19. 45.

world. This euidence ſtands ſpecially in eight things: The firſt is that the writers of Scripture fully and plainly ſet downe their owne faults, yea their chiefeſt faults, not ſparing to ſhame themſelues in mans reaſon: and this argues, that in writing they were guided by the ſpirit of trueth. The ſecond is, that the bookes of Scriptures containe many miſteries aboue the reach of mans reaſon, yet not againſt reaſon: becauſe wee may diſcerne a trueth in them, and that by grounds and principles of reaſon. The third is, that the ſpeeches of Scripture ayme not at by-reſpects, but ſimply and abſolutely giue and aſcribe all glory to God alone. The fourth is, that the Scriptures containe full & perfect doctrine for the pacifying, ſetling, and directing.

Numb. 20 11. Pſal 52. & 116. 11 & 73. 11. 12

1. Tim. 1. 13.

direct of the conſcience in all things. The fift is the holyneſſe and puritie of the law of *Moſes*, in that it accuſeth and condemneth all men of ſinne, and preſcribeth perfect righteouſnes. Herein it ſurpaſſeth the lawes of all countries, common-wealths, kingdomes whatſoeuer. The ſixt is the wiſedome that appeares in the policie or gouernment of the common-wealth of the Iewes ſet downe by *Moſes*. The ſeauenth is a reconciliation of iuſtice and mercy propounded in the Goſpell. For in Chriſt iuſtice and mercy meete, and iuſtice after a ſort giues place to mercy. The eight thing wherein this euidence of truth appeares, is the conſent of Scripture with it ſelfe: for doctrine agrees with hiſtorie, and euery part with

euery

euery part. This manifold euidence of trueth, ſhewes that Scripture is from the God of trueth. If any ſay, that they finde no ſuch euidence in Scripture, I anſwere it is their owne fault: for if they would ſeriouſly reade the Scriptures with prayer to God, it would appeare. The third argument is the efficacie of the word: which appeares on this manner. Gods word is flat contrary to the nature and corrupt diſpoſition of man: and yet for all this, when, being preached it conuinceth and condemneth men of ſinne; it turneth and conuerteth them to it ſelfe, and cauſeth them to liue and dye in the loue and obedience thereof. Thus could it neuer doe, vnleſſe it were of diuine operation. The fourth argument is, that the Prophets

Heb.4.12
2.Cor.10

and Apoſtles wrought miracles for the ratifying and confirming of their doctrine. Now theſe miracles ſurpaſſe the ſtrength of nature, and were immediately from God: and therefore the doctrine thereby confirmed, was alſo of God. The fifth and laſt is, that the writings of the Prophets and Apoſtles containe many prophecies or predictions of things to come, that none could foreſee or fore tell, but God. The name of *Ioſias* and his doings are foretold three hundred yeres before hee was borne. *Cyrus* and his doings are mentioned more then an hundred yeeres before his birth: now theſe and the like propheſies argue that the whole doctrine is of God. By theſe and like arguments, are all that inwardly doubt of the word of God

1. Kings 13 4.
Iſa. 44. to the end.

God, to ſettle and ſtabliſh their conſciences.

This done: then followes the third point, and that is, that we muſt ſearch and inquire what is the ſubſtance and ſcope of the word of God. The ſcope of the whole Bible is Chriſt with his benefites, and hee is reuealed, propounded, and offered vnto vs in the maine promiſe of the word; the tenour whereof is, that God will giue remiſsion of ſinnes and life euerlaſting to ſuch as will beleeue in Chriſt. To this maine promiſe, God hath added a maine commaundement, which biddes vs to beleeue the ſaid promiſe, or to apply Chriſt with his benefites vnto our ſelues. Now then our third duie is, to ſubiect our hearts and willes to this commaundement that bids vs be-

beleeue in Christ. This is the subiection of faith, of which two things must bee obserued. One is, that this is the first subiectiō that we can giue to God, to trust him vpon his promise, for the pardon of our sinnes, and for life eternall. And from this subiection of faith, ariseth our subiection to the whole word.

2. Cor. 1. 1. In Christ are all the promises of God, *yea*, and *Amen*: the Law and the obedience of all the Commaundements thereof is established by faith: without Christ no good thing can bee done. The second point is, that this subiection is easie, in respect of that subiection which the Law requires. The perfect obedience of the Law is impossible to all men except Christ, yea, to such as are borne anew of the holy Ghost, though for the

the time of this life, they desire it neuer so earnestly. Yet faith in Christ and repentance is so farre foorth possible to all that will and desire it, that whosoeuer doeth seriously but will to beleeue and to bee conuerted, doeth indeed beleeue and is conuerted, and doth please God, and shall not perish eternally; although the beginning of this faith and conuersion bee weake, so it bee in trueth and not counterfeite, *Isa.* 1.19. *If ye will and obey, ye shall eate the good things of the Land.* Luke 11.13. *Your heauenly father giueth the holy Ghost to them that desire him.* Matthew 11. *My yoke is easie, and my burden light.* Therefore let vs trie our selues whether wee haue will to subiect our selues to the word of God, that bids vs beleeue in Christ: neuer-

the leſſe we may not thinke that this will to beleeue is in our power. For it is by the ſpeciall mercy of God ſtirred vp in the hearts of the elect, by the operation of the holy Ghoſt.

The fourth and laſt thing in this change is, than faith in Chriſt or in the word beleeued, muſt raigne & rule in the heart: bringing the whole man in ſubiection to the whole word of God. And thus faith in Chriſt doeth: becauſe when it is once ſetled in the heart, it workes in vs a full and ſetled faith of euery part of the word of God; namely, of his precepts and of his threats. Here then our dutie is to ſubiect our ſelues by meanes
Col. 3. 17 of our faith to the whole word: and to ſuffer nothing within vs but it alone to beare ſway. This is the will of God; let the word

of

of God dwell in you plentifully. The good ground yeeldes it ſelfe and giues place, that the ſeede may take deepe roote. It is a bleſſed thing to haue the kingdome of God erected in our hearts: now this kingdome is erected, when the word of God keepes all the powers of body and ſoule in ſubiection. And when our faith in Chriſt brings our thoughts, affections. words, deedes, ſufferings in ſubiection to the word of God, then we liue by faith.

The third vſe followeth: in that we are to liue by our faith, we are taught to ſeek for knowledge of the will and word of God, and dayly to increaſe in the ſame knowledge; ſpecially to acquaint our ſelues with the commandements of God that concerne vs, with his promiſes,

and threatnings. For faith is the life of our soules, and the word is the life of faith: because it is first kindled and afterward confirmed by the hearing of Gods word. Againe, the word moderates our faith, that we beleeue not more then wee should, or come short in beleeuing. The word therefore that serues thus to limit our faith, must be knowne in his seuerall heads and points.

Fourthly, hence wee learne how wee are to carry our selues in greatest dangers, as in the time of plague and pestilence, in the time of famine, in the time of warre and blood-shed, in the time of our last and deadly sicknes. We haue then need of great helpe: and the only way is then to stay our selues and to stablish our hearts by our faith

on Gods promiſes. It is the very ſcope of this text, to teach this one point of doctrine to the Iewes, being now oppreſſed by the Babylonians. *Dauid* in danger, and Chriſt in the time of his paſsion, by their faith commend their ſpirits into the hands of God. Of the Martyrs and Saints of God, ſome were by their faith impriſoned, ſome racked, ſome ſtoned. Faith in perilous time is of great vſe. Firſt, when a man is halfe dead, it quickens and puts life in him as *Dauid* ſaith, *Remember the promiſe made to thy ſeruant, wherein thou haſt cauſed mee to truſt: it is my comfort in my trouble: for thy promiſe hath quickened me.* Vnderſtand here the promiſe as it was tempered and mingled with his faith. Againe, faith in the

Hebr. 11. 36.

Pſal. 119. 49.

times

times of danger doeth as it were ſenſe and compaſſe vs with the promiſes of God. This may be gathered by the oppoſition that is betweene theſe words and the former. *The vniuſt man puffes vp himſelfe*, ſaith the Prophet, or builds towers of defence to himſelfe: but the iuſt man onely beleeues: and that ſhall bee to him in ſtead of all the Towers in the World. For it brings vs vnder the preſence, wing, and protection of God: it makes him to bee our ſafeguard and tower of defence. This doctrine is to bee thought on the rather; becauſe, though we now inioy peace and other bleſsings of God, yet our common ſinnes and eſpecially our vnbeleefe, calles downe for the great and grieuous iudgements of God.

Moreouer, hence wee are taught

taught that euery man muſt haue a faith of his owne, *The iuſt man ſhall liue by his owne faith*, ſaith the Propher. And good reaſon: for euery man is a creature of God, and muſt doe his homage to God by beleeuing in him: and becauſe euery man hath neede of Chriſt for himſelfe: therefore muſt euery one haue a faith of his owne to lay hold on Chriſt. It may bee obiected, that ſometime the faith of others haue ſaued men. Mar. 2.5. *When Chriſt ſaw their faith, hee ſaid to the ſicke of the palſie, Thy ſinnes are forgiuen thee.* And, Iames 5.6. *The prayer of faith ſhall haue the ſicke.* I anſwer, that the faith of one man may bee a meanes to procure health of body and other temporall bleſsings, yea faith vnto others; yet cannot any man receiue par-

pardon of ſinnes, and eternall life but for himſelfe. Therfore when it is ſaid in the firſt place, *When he ſaw their faith*, the faith of the palſie man muſt not bee excluded but included: and the place of *Iames*, ſpeakes onely of the bodily health.

Againe, it may bee alleadged, that ſeeing wee are iuſtified by the iuſtice of another, namely of Chriſt: we may alſo be iuſtified and ſaued by the faith of an other: I anſwere, that the reaſon is not lik, becauſe the obedience of Chriſt is both his and ours: his, becauſe it is in him: ours, becauſe it is applyed vnto vs by God, and receiued by our faith: and the like cannot be ſaid of the faith of any other man.

Thirdly, it may be alleadged, that infants haue no faith of their owne; I anſwere, there be three

three opinions touching Infants faith. The first, that infants haue actuall faith wrought in them by the holy Ghost: because it is said. *Mat.* 18.6. *Whosoeuer offendeth any of these little ones that beleeues in me.* But this opinion seemes to bee an vntrueth: becauſe faith presupposeth vnderstanding and knowledge, which infants want. Againe, if infants receiued to beleeue when they are young, they would no doubt, shew it when they come to be of yeeres: but faith they shew none, vnles, they attaine vnto it afterward by diligent teaching and instruction. And the place in *Matthew* may bee vnderstood of men of yeeres, who if they haue contrite and humbled hearts, are little ones beleeuing in Christ. Againe, children after some

ſome yeeres by good education and inſtruction, may attaine to ſome knowledge, and conſequently to faith. Thus *Timothy* was brought vp in the Scripture of a childe. The ſecond opinion is, that all places of Scripture intreating of faith are to bee vnderſtood of men of yeeres, and that children are ſaued by ſome other vnknowne and vnſpeakeable way without faith, I ſomewhat doubt of this: becauſe it is ſaid. *Whoſoeuer beleeueth not, is already condemned.* Againe, *Without faith it is impoſſible to pleaſe God.* The third opinion is, that children haue faith after a ſort: becauſe the parents according to the tenour of the couenant. *I will be thy God, and the God of thy ſeede,* beleeue for themſelues and their children: and therefore

Mar. 16. 19.

their

their faith is not onely theirs, but alſo the faith of their children. Hence it is that the Scripture ſaith. *If the roote be holy, the branches are holy*; and, *If ye beleeue, your children are holy.* Rom. 11. 1. Cor. 7. 14.

According to humane law, the father and his heires are but one perſon, the father couenanting for himſelfe and his children: what then ſhould hinder, that the father might not beleeue for his childe and the childe by the parents faith haue a title to the couenant, and the benefits thereof? It is alleadged, * that by this meanes children ſhall be borne beleeuers, and ſo be conceiued and borne without originall ſinne, *I anſwere.* Beleeuing parents ſuſtaine two perſons: one, whereby they are men: and thus they bring foorth children hauing mans nature withall the

* Bellar. l. 1. de bapt. c. 4.

cor-

corruptions of nature. The other, as they are holy men and beleeuers: and thus they bring foorth infants that are not so much their children, as the children of God. And infants are Gods children not by vertue of their birth, but by the meanes of parents faith, which intitles thē to all the blessing of the coueuant. Children proportionally sustaine a double person: If they bee considered in and by themselues, they are conceiued and borne in Originall sinne. If they bee considered as they are holy and beleeue by the faith, which is both theirs and their parents faith, and consequently haue by this meanes title to Christ and his benefits, originall sinne is couered and remitted. If it bee said, that by this meanes all children of beleeuing parents are the

the children of God; I answere, that wee must presume that they are all so; leauing secret iudgements to God. To this third opinion I most incline: because wee are to iudge that infants of beleeuing parents in their infancie dying are iustified, and I finde no iustification in Scripture without faith. And this hath beene the iudgement of ancient fathers. *August.* serm. 14. of the wordes of the Apostle, *How* (saith hee) *doe infants beleeue? by the faith of the parents. If by the faith of parents they be purged, by parents sinne they are polluted. The body of sinne in the first parents begot them sinners: and the spirit of life in their latter parents did regenerate them to bee beleeuers.* Bernard epist. (77. faith.) *Among the nations*

as

as many as were faithfull, if they were of yeeres, we beleeue that they were cleanſed by faith and the ſacrifices, and that the parents faith alone auaileth for children, yea that it is ſufficient for them. Againe, *It is meete and for the honour of God, that to whom age denies their owne faith; grace ſhould grant to them a benefit by the faith of another.*

ee further.
aſt. q. 56.
ug. epiſt 3. 57. 05. de ap. l. 4. ap. 2. ernar. er. 66. in Can.

Thus then it is manifeſt, that euery perſon muſt haue a faith of his owne. Hence we learne, that the doctors of the Romiſh Church erre and are deceiued * when they teach, that a man may reſt himſelfe in the faith of his teachers, beleeuing in ſundry things onely as the Church beleeues, though hee knew not diſtinctly what is the faith of the Church. Againe, here the Popes pardons fall to ground.

* Immanuel Sa. in Aphoriſmis confeſſariorum.

For

For in vaine doeth the Pope by the power of the keyes, apply the meritorious workes and the ſatisfactory ſufferings of one man to another, conſidering euery man is ſaued onely by his owne faith. The wiſe virgines profeſſed that they had oyle no more then ſerued their owne turnes. They know not the Popiſh doctrine, that men might naue good workes enough for themſelues, and an ouerplus for others. *Hilary* gathereth hence, *that one mans good workes cannot bee applyed to another.* Hierome ſaith, *Euery man ſhall receiue a reward for his owne workes: and that one mans workes cannot couer another mans faults in the day of iudgement.* The ſpeech of *Leo* may ſtop the mouthes of all Papiſts. *Though* (ſaith he) *the death of the Saints bee precious in*

Vpon Mar. 25.

Ibidem.

Serm. 12 de paſſions.

in the ſight of God, yet the killing of no innocent is the reconciliation of the world. The righteous haue receiued crownes, but they haue not giuen crownes: And the fortitude of beleeuers miniſters examples of patience, but not giſts of iuſtice. For the deaths of them all were priuate or particular: neither did any of them by his funerall diſcharge another mans debt: conſidering among the ſonnes of men, Chriſt our Lord is onely found in whom all are crucified, dead, and buried, and riſen againe. Paul indeede ſaith to the Corinthians, *that he deſired to be beſtowed for their ſoules*: and *that he ſuffer all things for the Elect*: but this hee ſpeakes in reſpect of his Apoſtolicall miniſterie, and not in reſpect of any workes of ſatisfaction, performed by him in the behalfe of others.

2. Cor. 12 15.

2. Tim. 2.

Againe,

Againe hee ſaith, *I beare in mine owne body the remainders of the ſufferings of Chriſt:* but theſe remainders are the ſufferings which euery man muſt beare for himſelfe. For euery diſciple of Chriſt, muſt take vp his owne croſſe; & ſo accompliſh the ſufferings of the whole miſtical body. Coloſ. 1.

Thirdly, by this wee learne, not to rely on the gifts, ſuffrages, and prayers of others: but to ſeeke for a ſufficient and liuely faith of our owne. The fooliſh virgines that ſuppoſed they might haue furniſhed themſelues with ſufficient oyle of the wiſe virgins, were vtterly diſappointed. Therefore the ſpeech of the Papiſts is to be deteſted: namely, *that the ſuffrages of the liuing, that is, their faſtings, prayers, almes, maſſes, &c. doe three wayes helpe the dead, by way of merite of congruitie,* Bellar. de Indulg. c. 24. p. 85.

gruity, by way of intreatie, and by way of satisfaction.

Lastly, here wee learne that faith & the iustice of good conscience must alwayes goe together. And for this cause it is not said, that man liues by faith, but the iust man. Let all Protestants learne and remember this. For it is Gods commandement that wee should ioyntly keepe faith and good conscience. And it is a common offence to Atheists, Papists, worldlings, that such as pretend faith faile in the righteousnesse of good conscience. Some it may be, will say, that it shall suffice for them to call vpon God when they are dying, and to die by faith; I answere, that wee must not onely die and bee saued, but also liue in this world by our faith.

FINIS.